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NOTES.

PROFESSOR DE LAGUNA ON "THE CHICAGO SCHOOL."

In his review of *Pragmatism and its Critics* (No. 2 of the current volume of this REVIEW) Professor de Laguna finds that the constructive part of the book, while possessing some commendable features, is seriously vitiated by the "loose thinking" and "inaccuracies" which he says are "symptomatic of what has been one of he chief weaknesses of the Chicago School as a whole" (p. 236).

Here let it be remarked that this segregating phrase, "The Chicago School", was not invented by nor has it been adopted or encouraged by any one who might be supposed to be a 'member' of the "School."

On reading the above statement of the reviewer concerning "the Chicago School," a friend dryly remarked that he fancied that if 'the Chicago School' or any other 'school' or person should confess to any 'weaknesses' whatever, "inaccuracy" and "loose thinking" would doubtless be considered the "chief" ones. And he imagined, therefore, that the statement did not quite accurately express the reviewer's meaning which apparently was that the 'members' of 'The Chicago School' are more seriously afflicted than others with these universal frailties.

As for the book, the author is keenly aware of its short-comings and might even accept the reviewer's estimate of the extent, if not the particular instances, of them. But he is loathe to believe that "The Chicago School as a whole" is so deeply stricken with 'loose thinking' and 'inaccuracy as Professor de Laguna believes.' And it may be that further scrutiny of some of the instances of the 'symptoms' noted by Professor de Laguna discovers ground for hope that he may be mistaken in his diagnosis of "the School as a whole."

First let me agree that the criticism (p. 237) of the phrase "wholly or merely," as a piece of "loose" writing, is entirely justified. However, the laxity has no such deep and dark design as the reviewer detects, namely, "to avoid the problem of the relation between mind and body." The word 'wholly' was here carelessly used pleonastically with 'merely' and should be deleted. The passage would then express the meaning intended and the subtle evasion which the reviewer finds would disappear.

Concerning most of the other "inaccuracies," in general one might question the accuracy of the application of the term 'inaccuracy' to statements involving issues about which there is as much room for difference of opinion as there is over the connection between Hegel's Absolutism and his Ethics; the relation of Plato's Metaphysics to his Psychology and to that of the Sophists; and the bearing of Darwin's work on Teleology.

Taking first the case of alleged historical 'inaccuracy,' Professor de Laguna asks: "Can the reader think of any historical basis for the following statement?" "He [Socrates] was content to show that whenever the Sophist went to the shoemaker or tried to convert any one to his own view his doctrine of a merely individualistic truth was doubly refuted. (1) He refuted it himself in assuming that the shoemaker could understand his order; (2) the shoemaker refuted it in showing that he had understood him by filling his order."

Now if the 'reader' is still unable to think of "any historical basis" for this passage, (1) let him observe that the statement does not pretend to quote but to express only the spirit and result of the Socratic teaching; (2) let him recall that Socrates, as his opponents complain is forever talking of cobblers and cooks; and then (3) let him read the following: (Socrates speaking) "Oh Callicles, if there were not some community of feeling among mankind, however varying in different persons, I mean to say if every individual had a private feeling which was not shared by the rest of his species, I do not see how we could communicate our impressions to one another." (Gorgias, Jowett's Translation, marg., p. 481.)

" But the following", Professor de Laguna finds, "is if possible even more reckless": "This method (Plato's method of meeting the Sophistic individualism) is simply to oppose to the transient, shifting psychological consciousness of the individual a metaphysical world of universal and immutable realities"; and this: "Metaphysics might well be defined as the essence of all attempts to maintain a world of continuity and order in the face af an individualistic theory of human consciousness." Of these passages Professor de Laguna says: (1) "The truth, of course, is that from the *Gorgias* to the *Timæus* Plato's uniform point of departure is the assumption of a hard and fast distinction between knowledge and opinion. The existence of a world of reality different from the phenomenal world is an *inference* which he draws from the observed differences between these two types of cognition. . . . (2) So far from its being true that his metaphysical procedure consisted in an attempt to maintain a world of continuity and order in the face of an individualistic theory of human consciousness, that he assumes that world in order to account for the facts that human consciousness is not wholly individual."

In going over again the paragraph from which these "reckless" statements are taken, I am unable to see how anything but a recklessly "loose" reading of the paragraph, taken with the one preceding and the one following, could have achieved the misunderstanding upon which the criticisms are based. The first sentence of the paragraph in which these statements occur reads: "To Plato then fell the task of supplying the 'how' [the explanation] of Socrates 'that' ('that' social interaction exists in contradiction of the Sophistic theory of consciousness). And the second sentence before the reviewer's first citation speaks of Plato's method as "explaining [the fact of] social interaction."

What other meaning could these statements have than that Plato's metaphysical world was an "inference" in explanation of the fact of 'knowledge' [as against mere 'opinion'] as evidenced in social interaction? But the point urged in the book is that this sort of 'inference' did not meet and defeat on its own ground the Sophistic theory of consciousness which 'remained to plague the inventors,' as well as others, even to this day.

Again it is difficult to see how the inversion of "the truth" which Professor de Laguna portrays in his statement beginning: "so far from its being true, etc.," can be anything but another case of 'loose' reading. The inversion is obtained by making the phrase, "a world of continuity and order," refer to Plato's Metaphysical World of Ideas, whereas in conncetion with what precedes, parts of which I have quoted above, it would seem obvious that it could not refer to anything but the world of *social* continuity and order.

There is not space to go over all the allegations of "looseness" and "inaccuracy." So far as I can see these terms have no more warrant in the other cases than in those here discussed. It is enough if the examination of these instances suffices to call in question Professor de Laguna's sweeping and surprising characterization of "The Chicago School" as a whole.

A. W. MOORE.

THE UNIVERSITY OF CHICAGO.

Jules Henri Poincaré, the eminent mathematician and scientist, died on July 17. He was born April 29, 1854, at Nancy.

Dr. Shadworth H. Hodgson, Honorary Fellow of Corpus Christi College in Oxford and president of the Aristotelian Society, has recently died in London at the age of 79.

Dr. L. R. Geissler, formerly research psychologist in the physical laboratory of the National Electric Lamp Association of Cleveland, O., has been elected professor of psychology at the University of Georgia. In connection with the School of Education there will be organized under his direction a new psychological laboratory, occupying the new George Peabody Hall which is at present in course of construction.

The chair of philosophy in Dalhousie University, made vacant by the appointment of Dr. Robert Magill to the chairmanship of the grain commission of the Dominion government, has been filled by the election of Mr. John Laird, a graduate of Edinburgh, 1908. Mr. Laird served during the past year as assistant in philosophy to Professor Taylor at St. Andrews University.

Dr. Raoul Richter, professor to philosophy at the University of Leipsic, died at Wannsee on May 14 at the age of 41 years.

Mr. William McDougall, Wilde reader in mental philosophy at Oxford, has been made an extraordinary fellow of Corpus Christi College.

Oberlin College has secured the services of George R. Wells, Ph.D. (Johns Hopkins University, 1912), as instructor in psychology.

Professor Wilbur M. Urban has leave of absence from Trinity College for the coming year, and will spend the time partly at Graz in work with Professor A. Meinong. During his absence the chair of philosophy in Trinity College will be occupied by Dr. Carl Vernon Tower.

We give below a list of the articles, etc., in the current philosophical periodicals:

THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY, AND SCIENTIFIC METHODS, IX, 13: *A. C. Armstrong*, The Progress of Evolution; *Pierre Bovet*, The Feeling of Oughtness: Its Psychological Conditions; Discussion: *Evander Bradley McGilvary*, Professor Dewey's "Brief Studies in Realism"; Societies; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

IX, 14: *Max Meyer*, The Present Status of the Problem of the Relation between Mind and Body; Discussion: *A. K. Rogers*, Some Aspects of Professor Fite's Individualism; Societies: *H. L. Hollingworth*, New York Branch of the American Psychological Association; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

IX, 15: *Theodore de Laguna*, Opposition and the Syllogism; *George H. Mead*, The Mechanism of Social Consciousness; Discussion: *James H. Leuba*, Religion and the Discovery of Truth; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

THE AMERICAN JOURNAL OF PSYCHOLOGY, XXIII, 3: *Edmund Jacobson*, Further Experiments on the Inhibition of Sensations; *G. Stanley Hall*, Why Kant is Passing; *E. B. Titchener*, Prolegomena to a Study of Introspection; *C. E. Ferree*, Description of a Rotary Campimeter; *F. M. Urban*, A Remark on the Legibility of Printed Types; *E. B. Titchener* and *W. S. Foster*, A List of the Writings of James Ward; *W. T. Shepherd*, The Discrimination of Articulate Sounds by Cats; Book Reviews; Book Notes.

THE BRITISH JOURNAL OF PSYCHOLOGY, V, 2: *Edward Bullough*, 'Psychical Distance' as a Factor in Art and an Æsthetic Principle; *E. M. Smith*, Some Observations Concerning Vision in Dogs; *Godfrey H. Thomson*, A Comparison of Psychophysical Methods; Publications Recently Received; Proceedings of the British Psychological Society.

THE PSYCHOLOGICAL BULLETIN, IX, 6: General Reviews and Summaries: *F. M. Urban*, Psychophysical Measurement Methods; *F. N. Freeman*, Tests; *J. B. Miner*, Correlations; *V. A. C. Henmon*, Reaction Times; *C. E. Seashore*, Apparatus; *H. P. Weld*, Report of Meeting: The Clark Meeting of Experimental Psychologists; Special Reviews; A Note on Apparatus; Books Received.

IX, 7: General Reviews and Summaries: *G. M. Stratton*, Visual Space; *Daniel Starch*, Auditory Space; *R. P. Angier*, Tactual and Kinæsthetic Space; *Harvey Carr*, Space Illusions; *W. M. Urban*, Values; *G. M. Whipple*, Psychology of Testimony and Report; *W. D. Scott*, Suggestion; *H. M. Johnson*, Psychotherapy; Special Reviews; Books Received; Notes and News.

THE INTERNATIONAL JOURNAL OF ETHICS, XXII, 4: *Sophie Bryant*, The Many-Sidedness of Moral Education; *Ira Woods Howerth*, Competition, Natural and Industrial; *A. K. Rogers*, The Rights of Man; *William A. Ross*, The Ethical Basis of Calvinism; *F. Carrel*, The Present Altitude; Book Reviews.

THE PRINCETON THEOLOGICAL REVIEW, X, 3: *William Brenton Greene*, The Church and the Social Question; *Louis F. Benson*, Dr. Watts' "Renovation of Psalmody"; *J. Ritchie Smith*, The Authorship of the Fourth Gospel Reviews of Recent Literature.

KANT-STUDIEN, XVII, 3: *Paul Natorp*, Kant und die Marburger Schule; *Albert Görland*, Herman Cohens Systematische Arbeit im Dienste des Kritischen Idealismus; *Ernst Cassirer*, Herman Cohen und die Erneuerung der Kantischen Philosophie; *Walter Kinkel*, Das Urteil des Ursprungs; *Walter Kinkel*, Vereinzelte Bemerkungen zu B. Bauch: Studien zur Philosophie der exacten Wissenschaften; Rezensionen; Selbstanzeigen.

ZEITSCHRIFT FÜR PSYCHOLOGIE, LXI, 2: *F. Schumann*, Herausgeber. Untersuchungen über die Wahrnehmung der Bewegung durch das Auge; I. *Woldemar Lasersohn*, Kritik der hauptsächlichsten Theorien über den unmittelbaren Bewegungseindruck; Literaturbericht.

LXI, 3 u. 4: *Max Wertheimer*, Experimentelle Studien über das Sehen von Bewegung; *K. Koffka*, Ein neuer Versuch eines objectiven Systemes der Psychologie; Literaturbericht.

REVUE DE PHILOSOPHIE, XII, 6: *P. Gény*, Critique de la Connaisance et Psychologie; *M. de Wulf*, Les courants philosophiques du moyen âge occidental. III. Le choc des idées; *G. Jeanjean*, Revue critique de Pédagogie; Enseignement philosophique; Analyses et comptes rendus; Recension des Revues; Chronique.

XII, 7: *A. Huc*, Névrose et Mysticisme. Sainte Térèse relève-t-elle de la la pathologie?; *S. Belmond*, L'univocité scotiste. Ce qu'elle est, ce qu'elle vaut; *A. Diès*, Revue critique d'Histoire de la Philosophie antique. II. L'Orphisme et la question Hippocratique; *R. van der Elst*, Les Invalides moraux; *F. Chovet*, Les éléments constitutifs de nos sensations. Leurs rapports; Analyses et Comptes rendus; Recension des Revues et Chronique.

REVUE DE MÉTAPHYSIQUE ET DE MORALE, XX, 3: *E. Boutroux*, Remarques sur la philosophie de Rousseau; *Harald Höffding*, Rousseau et la Religion; *D. Parodi*, Les idées religieuses de Rousseau; *B. Bosanquet*, Les idées politiques de Rousseau; *C. Bouglé*, Rousseau et la Socialisme; *M. Bourguin*, Les deux tendances de Rousseau; *J. Jaurès*, Les idées politiques et sociales de J. J. Rousseau; *R. Stammler*, Notion et portée de la "Volonté générale" chez J. J. Rousseau; *E. Claparède*, Rousseau et la conception fonctionnelle de l'enfance; *L. Lévy-Brühl*, Quelques mots sur la querelle de Hume et de Rousseau; *V. Delbos*, Rousseau et Kant; *J. Benrubi*, Rousseau, Goethe et Schiller; *G. Dwelshauvers*, Rousseau et Tolstoï; Supplement: Livres nouveaux; Revues et Periodiques; Informations.

REVUE NÉO-SCHOLASTIQUE, 74: *M. De Wulf*, Civilisation et philosophie; *F. Palhoriès*, La nature d'après saint Bonaventure; *F. De Hovre*, L'éthique et la pédagogie morale de Fr. W. Förster; *C. Sentroul*, Encore le néo-dogmatisme. Réponse à M. Du Roussaux; *J. Henry*, Pragmatisme Anglo-Américain et Philosophie nouvelle; *A. Pelzer*, Le néo-thomisme italien depuis

1850, d'après M. Gentile; *L. Du Roussaux*, Observations sur la réplique de Mgr. Sentroul; Comptes Rendus; Chronique; Ouvrages Envoyes a la Redaction.

ARCHIVES DE PSYCHOLOGIE, XII, 46: *Dr. Decroly* et *Julia Degand*, Observations relatives a L'Évolution des Notions de Quantités continues et discontinues chez L'enfant; *V. Cornetz*, De la Durée de la Mémoire des Lieux chez la Fourmi; *E. Cramaussel*, Le Sommeil d'un petit Enfant; Bibliographie Publications Reçues; Notes diverses.

LA CULTURA FILOSOFICA, VI, 2: *Giovanni Calò*, L' "Einfühlung." L'interpretazione psicologica; *G. L. Arrighi*, Le Polemiche in Italia su la e la conservazione della forza; *Guido Villa*, Le Forme ed i problemi del pensiero umana secondo un filosofo contemporaneo; *F. De Sarlo*, Il Fondamento del sapere empirico; Recensioni; Rassegna critica delle Riviste Filosofiche.

RIVISTA DI FILOSOFIA, IV, 2: *Guiseppe Zuccante*, I Cirenaici; *Franz Weiss*, Il pensiero di Giambattista Vico; *Michele Losacco*, La Filosofia dell'organismo; *Vittorio Macchioro*, La ricerca del simbolo nelle arti figurative; *Luigi Visconti*, Evoluzione e Dissoluzione delle Coscienza religiosa; *Alessandro Bonucci*, Libertà di volere e Libertà politica; Recensioni e Cenni; Notizie Bibliografiche; Rivista delle Riviste; Notizie; Atti della Società Filosofica Italiana; Libri, opuscoli ed estratti pervenuti alla *Rivista di Filosofia*.